





body of the people had no political existence; they were not recognized as men, but were held and regarded as property, to all intents and purposes whatsoever. According to the theory of Judge Harper, we should naturally expect, that such a period would abound in indications of advancing civilization, and be marked by a rapidly increasing taste for the comforts and elegancies of life, and by a high order of intelligence among the select few, whom Providence through the instrumentality of Slavery had elevated above the necessity of labor. But what are the facts? Never before, perhaps, was Europe more unhappy and degraded. Then was the midnight of ignorance. "Comforts" and "elegancies" were unknown. Depravity in manners, brutality in feelings, anarchy in government, war, desolation and poverty of resources, characterized nearly all Europe. "Not only the arts of elegance which minister to luxury," says Robertson, "but many of the useful arts without which life can scarcely be considered as comfortable, were neglected or lost. Literature, science, taste were words little in use during the ages which we are contemplating." "Persons of the highest rank and in the most eminent stations, could not read or write." Again, "As the inhabitants of Europe during these centuries were strangers to the arts which embellish a polished age, they were destitute of the virtues which abound among people who continue in a simple state. Force of mind, a sense of personal dignity, gallantry in enterprise, invincible perseverance in execution, contempt of danger and death, are the characteristic virtues of uncivilized society. But these are all the offspring of equality and independence, both which the feudal institutions had destroyed. The spirit of domination corrupted the nobles; the yoke of servitude depressed the people; the generous sentiments inspired by a sense of equality were extinguished, and hardly any thing remained to be a check on ferocity and violence."

We do not pretend that this condition of things was originally attributable to slavery; but that this practice contributed to aggravate and prolong it, must be evident to every reader of the history of those times. One position we may safely assume. This state of things continued and grew worse and worse, notwithstanding the universal existence of this "sole cause of civilization;" and the first indications of reform were synchronous with the first symptoms of decline in the great civilization.

With the causes which occasioned the decay of the feudal institutions, and led to the abolition of slavery, we now have nothing to do. Suffice it to say, that the work of enfranchisement was commenced in the towns and cities. And what account does the historian give of the results? "The spirit of industry revived. Commerce became an object of attention, and began to flourish. Population increased. Independence was established, and wealth flowed into cities which had long been the seat of poverty and oppression." "Together with the improvement in manners, a more regular species of government and police was introduced." Then followed enfranchisement in the country. The people became free men. And what were the consequences? "The husbandman, master of his own industry, and secure of reaping for himself the fruits of his own labor, became the farmer of the same fields where he had been formerly compelled to toil for the benefit of another. The odious names of master and slave, the most mortifying and depressing of all distinctions to human nature, were abolished. New prospects opened, and new instruments to ingenuity and enterprise presented themselves to those who were emancipated. The expectation of bettering their fortune, as well as that of raising themselves to a more honorable condition, concurred in calling forth their activity and genius; and a numerous class of men who formerly had no political existence, and were employed merely as instruments of labor, became useful citizens, and contributed towards augmenting the force and riches of the society which adopted them as members."

According to Judge Harper, "the who has obtained the command of another's labor, first begins to accumulate and provide for the future, and the foundations of civilization are laid." According to the history of Europe, civilization made its first perceptible advances, only after the husbandman had obtained the command of his own labor, and involuntary servitude had given place to free labor. When facts and theories contradict each other, no one will hesitate who to believe.

(g) What is the inference? You cannot make your mechanics and laborers at the North industrious, unless you make them slaves. This is Southern doctrine. The whip will do more than wages, will it? Will Judge Harper presume to compare the industry of slaves, with that of free laborers? Is it for such a statement as that above, that his memoir is to be styled, *philosophical*?

(gg) Murder—the murder of the Son of God "promoted the good purposes of God." Was that act "itself good"?

(h) Of course, there is more industry, comfort, refinement, elegance, wealth, and providence for the future in the slave-holding than non-slaveholding states! Has Judge Harper ever travelled out of sight of home?

(i) He is now to show that the first principles of the Declaration of Independence are "merely ornamental"—"false," "sophistical" or "unmeaning."

(j) The meaning of which evidently is, that nature has made no essential distinction between men at their birth—all are born with equal rights to "life, liberty and the pursuit of happiness." The manner in which the Judge attempts to meet this plain, self-evident truth, is discreditable both to his candor and good sense. Let the reader judge.

(k) What has all this to do with the truth or falseness of the doctrine, that all men are born free, and equal in rights? A personal right is one thing—a political right another. Personal rights are inherent in the individual, are conferred by God, and their unfettered exercise is necessary for the perfection of the man. Political rights attach to man, in society. They are the creation of the social compact. Convention determines, defines and regulates them. Because one class of rights is alienable, it does not follow that the other is inalienable. Because society may justly exclude the "wicked" from the right of suffrage, it does not follow that it may rightfully deprive him of his life or liberty? Men, in associating together for

mutual protection and benefit, may adopt for their government whatever regulations they see proper, so that they do not violate any of their natural rights. The rights and the duties growing out of these regulations are undoubtedly matters of convention. They may obtain a representative form of government, and agree to require from each other conformity to certain provisions, as the necessary condition for the exercise of their conventional rights. So long as such provisions are violative of no natural right, they are mere matters of expediency. It is evident that provisions excluding minors from the right of suffrage, or requiring citizenship or residence for a certain period, as a condition to the exercise of this right, are of this character. They infringe no personal rights—they may be demanded by the good of society. It is marvellous that Judge Harper should confound rights so distinct in their nature and origin. All his reasoning evidently leaves the doctrine on which he began commenting, untouched.

(l) This is frank at least; there is no mystification here; no resort to vague, abstract phrases to cover up an unpalatable meaning. "It is the very bias of his nature," that is, a law of human nature, that the strong and the wise should control the weak and the ignorant; that brute force or brute cunning should make slaves of those who are too weak to protect themselves, or too ignorant to meet trick with trick. A comfortable doctrine truly. It may chance hereafter, that a black skin shall cover more wisdom and strength than a white one. Would the Chancellor have his rule work both ways?

(m) Is it not remarkable that a man of so much intelligence as Judge Harper should commit so gross a blunder? A new discovery this in legislation, that all the laws of society are intended for nothing else but to restrain men from the pursuit of happiness, according to their own ideas of happiness or advantage! Directly the reverse is the fact. All the laws of society are intended to protect men in the pursuit of happiness according to their own ideas of happiness and advantage, provided always there be no infringement of the rights of others. Mr. Harper's definition of the intent of law, must be gathered from the code of slave-laws. In reference to this code, the definition is perfectly correct. All the laws of the slavery code are intended for nothing else than to restrain slaves from the pursuit of happiness according to their own ideas of happiness and advantage; but we beg leave to remind the Judge, that the slave-code is not the only code of laws in the world; neither is it the source, whence freemen are apt to draw their notions of the nature and intention of legislation.

(n) Man then has no natural right to life—the right to live is merely conventional, conferred by society. Profound philosophy! (o) This champion of slavery refutes himself. His great object is to prove, that men have no rights by nature. Out of his own mouth he may be condemned. In one part of his argument he states, speaking of a man pressed by famine—"Self-preservation, as is truly said, is the first law of nature." The meaning of which must be, that God has made it the duty of man to preserve himself—that is, his life, his person, his liberty, his happiness, whatever pertains to himself. If it be his duty, it is of necessity his right. Judge Harper being our authority then, man has a right by nature to life, liberty and the pursuit of happiness.

Again in reply to the question,—"By what right does society punish by the loss of life or liberty?" he says, "for its own protection—it is the right of self-defence." What this right of self-defence includes, he informs us in the context. Society may inflict punishment "for the security of the lives of its members," "for the security of their property;" and we may add, for the security of the liberties of its members. If then society, or men united for mutual advantage, have a right to defend their lives and liberties, it is plain they have a right to the possession of them. Whence is this right derived? From the mere act by which some ten, hundred, or ten thousand associate together? This is too absurd to be entertained for one moment. But one source remains, and that is, nature. Men have certain natural rights, such as the rights to life, liberty, and the pursuit of happiness. This is the inevitable conclusion from Judge Harper's own admissions; the very position however which he labors so zealously to overthrow.

(p) We will not insult the common sense of the reader by noticing such an argument. There could not be a more striking evidence of the immutable tendency of slavery, to degrade men's conceptions of the dignity and worth of human nature. Man in Judge Harper's estimation is a mere brute, distinguished in nothing from an ox or an ass, except in the possession of a few more ideas. And how could it be otherwise, when all his life long, he has been accustomed to treat men, in all respects precisely, as he treats the horse that he rides.

(q) Better then never have possessed. We can conceive of no results so stupendously great and good, as to warrant a single infraction of the law of God. "Thou shalt not kill," "thou shalt not steal;" "thou shalt not covet thy neighbor's horse, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." These commandments are as binding on masses, as on individuals. God never made provision to suspend their force, in case a continent was to be peopled, or savagism to be substituted by civilization. However great the good aimed at, that way of accomplishing it cannot be right, which runs across the law of God. Could our forefathers have foreseen, when they first set foot on this soil, the mighty changes that were destined to follow that act; could they have known that from their loins, within two centuries was to spring a great nation, renowned for wealth, refinement, science and religion, the choice repository of free institutions, and the zealous propagator of the faith and hope of the Gospel; would they, in the estimation of a single man who comprehends the unbounding rectitude of the law of God, have been justified, for the sake of results so glorious, in violating the command, thou shalt not kill, or that other command, thou shalt not covet any thing that is thy neighbor's? To every right end, there is a right way; and, although God does sometimes bring good out of evil, by overruling wrong agencies criminally put in operation by man, so as to make them yield ultimate good, it does not follow

that there is not a right means of obtaining such good, or that man stands justified before God, for the use of wrong means. We have heard persons vindicate the extermination of the Aborigines of this country, on the ground that the results prove it to have been in the order of Providence; and they imagine they find a parallel case in the extermination of the Canaanitish nations by the Hebrews. There are two marked points of difference between the cases. 1st, The Israelites had the express command of God, as their warrant for destroying these idolatrous nations; 2nd, They destroyed them, as they would perform any other duty—deliberately, systematically, and because God had so commanded. The settlers of this country cannot plead such a warrant for the work of extermination; and what is particularly worthy of remark, their *vices* were the destruction of the savages. They did not cheat, defraud, oppress and murder them, because God commanded, but just because the devil urged them on. Savage and civilized men could live as neighbors, and the former could easily be tamed, were civilized men, Christians, in the strict sense of the word. Examine the whole history of man, and it will be found that the difficulties between savage and civilized people, have in almost every case had their origin in the vices of the latter,—in their dishonesty, overreaching cunning, want of forbearance, or quickness to resent apparent injuries or insults.

(r) Let us disentangle the doctrines advocated in this paragraph from superfluous matter, so that they may be contemplated in all their inherent loveliness.

1. Absolute despotism is perfectly right, if a man by superior force or cunning, could obtain the mastery over his fellows.

2. Inasmuch as this continent could not be settled without the extermination or enslavement of the natives, the settlers had a perfect right to exterminate or enslave them: enslavement however would have been preferable.

3. The African slave-trade has been fruitful in the most beneficial results.

## THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, November 20, 1838.

### CASE OF MAHAN.

Two individuals in Cincinnati have assumed considerable pecuniary responsibilities, in procuring counsel for Mr. Mahan. Must they bear the whole burden? Are we not all equally interested in this matter? We do hope our friends will show how much they feel for this deeply injured man, by giving liberally. It is bad enough for Mr. Mahan to be deprived of his liberty for months and chained like a felon; let abolitionists see to it that he be the loser in nothing else.

### NO PAPER LAST WEEK.

There was no paper issued last week, for the same reason we omitted a number a few weeks since. We wish to remind subscribers in the most forcible way that printing cannot be done without money. Our receipts indeed on pledges and for books for a little while past have increased considerably; but subscribers are still largely in arrears. If they would have the paper punctually, they must pay punctually.

We trust we shall not hereafter be subjected to the disagreeable necessity of omitting a number.

NEW YORK ELECTIONS.—The Whigs, it is said, have swept the state. Seward and Bradish are elected.

REQUEST.—No. 2, of the Philanthropist, second volume, is wanted at this office. We wish our friends would look among their old papers, and forward us this number immediately, if they have it.

CHANCELLOR HARPER'S MEMOIR.—If the reader wishes to know how slavery can be defended, let him turn to our first page. Harper's Memoir is fruitful in topics for thought. We have appended a few notes on the more sophistical passages—the rest of it we leave to refute itself.—The republication of this argument may run through several future numbers.

CAUSE IN PORTAGE COUNTY.—Our friends in Ravenna, Portage co., the town where the Ohio Star is published, do not seem to sympathize with the suspicions of the editor of that paper. A gentleman, transmitting to us a good sum of money from that place, says—"I think I can say that the cause of Emancipation in this community is rapidly progressing." They have recently been holding anti-slavery meetings in that county, of which we are expecting interesting reports.

### THE TRUTH.

There is a strange inconsistency in many quarters, of the course of the Philanthropist in relation to the Mahan case. Now, we are represented as a demagogue; then, as the tool of demagogues. A little while since we were a Whig, a Federalist, the foe of Democracy. Now, we are a Loco-foco in disguise—we have played into the hands of the Van Buren party. In the estimation of some, we have been guilty of an electioneering trick; others, with more charity pronounce us, a dupe.

Such are the silly arts of politicians. This kind of unfair dealing has become so common in politics, that men of sense attach small credit to the statements or opinions of merely partisan prints. Let any one examine carefully the principal papers of both political parties, and he will come to the conclusion, that very many of them care but little how much falsehood they instil into the public ear, provided the interests of party be subserved. These remarks are intended as introductory to the following article from the Cincinnati Republican, of Oct. 25th.

ABOLITIONISTS.—The editor of the Richmond Enquirer, in an article under this head, uses the following language. "We of the South ought to rejoice in the election of Porter, of Pennsylvania; and Fairfield of Maine. Their cause is identified with the true principles of the Federal compact, in regard to slavery—While Ritten bears to the side of the Abolitionists as Mr. Buchanan proved in his very eloquent and impressive speech, which we recently published, and Kent, the present Whig Governor of Maine, openly took ground with such factious politicians as John Q. Adams. The South ought to rejoice in the defeat of these Whigs, and the success of these democrats. The elections in Maine and Pennsylvania are so many blows

aimed at abolition in behalf of the Constitution. The cause of Martin Van Buren, is our cause. The Abolitionists have lost ground, although their efforts are not extinguished."

This language will sound strange in the ears of the Abolitionists of Ohio. Here they have been impressed with the notion that the cause of Martin Van Buren was their cause. It was a notorious fact that a large majority of the Abolitionists of this State voted the Loco-foco ticket under this impression. The Philanthropist which is the leading abolition print in the State, opposed with great zeal and efficiency the election of the Whig candidate for Governor, upon the ground that he respected the rights of the South.

"The Mahan statement which was so extensively circulated over the State, with the view to operate against the reelection of Governor Vance, was, as we have ascertained from an unexceptionable source, concocted by our Loco-foco Senator in Congress, (Mr. Morris,) at the Philanthropist office. Was first published there and some twenty or thirty thousand copies were issued from the same abolition laboratory, and circulated throughout the State upon the eve of the elections. We know not how the Abolitionists voted in Maine and Pennsylvania, but this much we do know, Abolitionism and Van Burenism went hand in hand, in Ohio. Abolition in Ohio, is the hand-maid of Loco-focism. If the Enquirer is at all respected with regard to what we have been prepared to prove to his satisfaction, and to the satisfaction of every Southerner, open to conviction, that Van Buren has been pledged by his friends to the 'Abolitionists of Ohio.'"

This article has been copied into the Political Examiner of Georgetown, Brown co. Is it by such shallow artifices, that the Whigs would so lace themselves in defeat, and collect their scattered forces for a new trial? The editor of the Examiner has hitherto pursued a course in relation to Abolitionists, more just and reasonable than that of many of his brethren. It was therefore cause of no small surprise to us, that he should republish such an article as the foregoing, from such a source.

It is false, that Abolitionists in Ohio were impressed with the notion that the "cause of Martin Van Buren, was their cause." Think you that Abolitionists are blind to the fact that Martin Van Buren is pledged to uphold every thing, which they are pledged to overthrow?

It is false, that they "voted the Loco-foco ticket under this impression." When they voted for this ticket, they did it, either in view of the reelection of Senator Morris, or because the Van Buren candidates were sounder in the principles of '76, than their opponents.

It is false, that the Philanthropist "opposed with great zeal and efficiency the election of the Whig candidate for Governor, upon the ground that he respected the rights of the South." It did not oppose his election at all, at any time, on any ground whatsoever. The editor of the Philanthropist made a simple statement of the facts of an important case, accompanied by certain comments, in which, while he condemned the conduct of the Executive as hasty and unwarrantable, he used the most temperate language, carefully abstained from the slightest impeachment of the Governor's motives, and never once intimated the propriety of any modification of political action on the part of Abolitionists, in consequence of the act. Lest however we be accused of disingenuousness, we freely confess, that although no enemy in any sense to Governor Vance, we rejoice at the course things have taken. A blunder may do as much mischief, as a criminal act. The blunder that sends an innocent man to be put in irons in a foreign jail, requires just such a rebuke, as shall prevent its recommittal.

It is false, in all respects, under all constructions, that the "Mahan statement [published in our paper] was concocted by Mr. Morris at the Philanthropist office." Mr. Morris had no hand in it—suggested not one opinion, argument, idea or word in it. For every fact, opinion, argument, word, in that article, the editor of the Philanthropist alone is responsible.—The first communication quoted in it, as being written by a clergyman in Ripley, was furnished by the Rev. John Rankin. We delayed its publication one week, because it did not state with sufficient fullness the facts in the case, and we feared lest we might give currency to error. Meantime, he wrote us a second letter; we received the Political Examiner, in which the same facts were briefly stated; and we saw two gentlemen from Sardinia, from whom we gathered additional information, and by whom we were told that affidavits had been taken in Sardinia, proving that on the very days on which Mahan was charged with having abducted slaves, he was at home.

In possession now of the facts, the next step was to ascertain the legal bearings of the case, and we accordingly conversed with two or three members of the bar. With all of them (and Senator Morris was one) we differed as to the duty of the Governor under the law of Congress;—they believing he had no discretionary power, the editor of the Philanthropist believing that he had, to a limited extent, to such an extent as might allow time for investigation. After all this care and deliberation in the collection of facts and formation of an opinion, the editor of the Philanthropist made the statement, which the Cincinnati Republican asserts was concocted by Thomas Morris!

Finally, it is false, (need we say it?) that "twenty or thirty thousand copies (of this statement) were issued from the same abolition laboratory and circulated throughout the State on the eve of the election." So soon as we found ourselves in possession of the whole truth, we delayed not one moment, but wrote our statement, and put it into the hands of the printer, with orders to strike off a hundred extras. We ordered the extras, because we believed the affair of too much importance, to delay its publication longer; and we feared that the truth might be forestalled, and sympathy for an innocent man, prevented, by reports getting afloat prejudicial to the character of Mr. Mahan. These, so far as we can recollect, were our only motives. The thought of its possible influence on the elections, may have been in our mind at the time; we cannot say positively; but we can say truly that it did not act as a motive. The extras were issued—only one hundred—and sent to all the principal papers of both parties in Ohio, to all our Abolition exchanges, and to a few political papers of both parties in Boston and New York. Some half dozen may have been sent to private individuals—we do not think there were more.

Such are the facts. The statement we have furnished, has been rendered necessary by the falsehoods of enemies, and the mistakes of friends. We put it now to any honest man,—what a claim to confidence has an editor who can give currency to reports so utterly groundless as the one we have exposed? Allowing that he be honest in the matter, still, such conduct indicates an amount of guile.

"Since making this statement, our Printer tells me that twenty-five more were struck off.—Ed. Phil.

liberty, that should prevent the public from attaching any weight to his opinions or statements on important questions.

### NATHAN ASSUMING.

The Editor of the Ohio Atlas, an Abolition Whig paper, who waited very patiently until the election was over, before he could attend to the case of Mahan, in his last number thus speaks in reference to some remarks he had intended to make in the previous number.

"These remarks of our own were designed not only to present the whole facts in the case as they actually occurred, but also to administer a merited rebuke to our friend of the Philanthropist for allowing himself to be made the dupe of an electioneering trick of as base a character as was, probably, ever perpetrated in any country, and a similar rebuke to Mr. Medary of the Statesman, and others, for the part (anonymous we must regard it) which they took in the transaction."

Our friend of the Atlas, in "administering" to us this courteous epithet, "dupe," sets up a claim of superior sagacity, which we may wonder at, but will not contest. For the satisfaction however of the readers of the Philanthropist, we will state, that we have nothing in common with Mr. Medary of the Statesman and Thomas L. Hamer. The day after we had issued the true statement of the Mahan case (and this statement we issued before we had seen any notice of it from any quarter except from the Georgetown Examiner, a Whig paper,) we received an Ohio Statesman-extra, containing the account of the Georgetown correspondent. We saw at a glance that it was inaccurate in its statements, and that the object of the Statesman was, to use the case for political effect. There was so much party-slang in the editor's comments, and so evident a design to pervert the generous feelings of an indignant public to party purposes, that no one could mistake the furious zeal of this outraged patriot. His extra we made no further use of, than to extract from it a paragraph, in which the editor committed himself against the doctrine of implicit delivery on executive claim.

We now demand of the editor of the Atlas his warrant for pronouncing his "friend of the Philanthropist the dupe of an electioneering trick?" The perjury of a vile accuser, the indictments of a Grand Jury, the demand of Governor Clark, the blunder of Governor Vance, the delivery of Mahan, and his incarceration in a Kentucky jail, for offences of which he was guiltless,—were all these, parts of an electioneering trick, got up by Messrs. Hamer and Medary, for the sake of hoaxing the Abolitionists? Because the editor of the Philanthropist gave a full account of all these things, was he the dupe of an electioneering trick? Does the Atlas mean to say that these things never occurred, or that our report of them was false, we have been made a dupe by the Statesman and its correspondent? Does he not know that our statement is the only full and true one yet made of the disgraceful transaction? What point in it is false or doubtful? No man has yet questioned its truth in a single point. What opinion in it is unsound? The very opinions we expressed were subsequently sustained by the Cincinnati Gazette, and have since been sustained by every Abolition paper that has given any attention to the case.

And yet the editor of the Philanthropist permitted himself to be made a dupe! Shame, shame on that party-bigotry which can make one Abolitionist ensure another for doing his duty! Ah, if we had been as wise as some of our Abolition Whig papers in the State, had suffered the father of eight children to be torn from his family and hurried off to be shut up in a slave-holding dungeon, without saying one word about it; or, if, like the Atlas, we had been silent until a favorite party were out of danger, and then come out with a disconnected statement of the case, and limping apologies for the officer whose unwarrantable haste had consigned a citizen of Ohio to the clutches of slavery—if we had been thus prudent and considerate, why, then we should have been a clever fellow, very far from being a dupe! The Ohio Atlas should recollect, that the Philanthropist is the State organ of Abolitionists, who belong to all parties: the Atlas is a local organ of the Whigs. Different principles govern the two papers.

ALARMING.—A well formed and extensive plan to aid the negroes in running away from their masters, was detected in Boone county on Thursday last week. It appears that some Abolitionists from Cincinnati had visited the negroes in the fields, and induced them to enter into an agreement that they would run away from their masters on Saturday night last—the Abolitionists promising to receive them on the other side of the river, and send them to Canada.

A negro woman near Florence, who was taken sick on Thursday, and who was fearful her husband would go without her, told her master of the arrangement, and informed him that all the negroes between Florence and Covington, had agreed to run away on Saturday night. The alarm was immediately given, and thus the intentions of the negroes were defeated, and the plans of their wicked advisers the Abolitionists, frustrated. Six negroes however, whose masters lives off the road, between Florence and Covington, and who did not hear of the plot, made their escape, and are probably easy in Canada.

On searching the negro quarters in the neighborhoods around it, it appeared every preparation had been made for their journey. Stolen goods were found packed up with their clothes, and other things were brought to light which showed that the plan was well arranged and extensively entered into, and would have been effectually carried into execution, had it not been fortunately divulged by the sick negro woman.

The wicked machinations of the abolitionists have in this instance been defeated; but this defeat will not discourage them—it will but stimulate them to renewed exertions and more desperate attempts. We would seriously advise all to be on their guard—to keep a sharp look-out, and closely observe the movements of the negroes. If one of them gets across the river and reaches Cincinnati, it is impossible to recover him. The Abolitionists there have every convenience for secreting him and for sending him to Canada.—Warren (Ky.) Patriot.

All that we know about this matter is contained in the foregoing article from the Warsaw (Ky.) Patriot, from which alone we derive our information. If any scheme of the kind alluded to had been projected by the Abolitionists in Cincinnati, or this region, we should have known something about it. We are acquainted generally with nearly all the Abolitionists, and particularly with all the active ones, and we make bold to assert, after sufficient inquiry, that they have never concocted such a plot or been accessory to it in any way. We know of no Abolitionist, who has ever gone into Kentucky with the intention of persuading slaves to run off. Such conduct, we believe, would be unwarrantable and highly improper; such conduct, we are certain, cannot be attributed justly to any of our friends in this city or vicinity.

But why should we be thus particular in noticing such a rumor? What is the language of the Patriot? "It appears that some Abolitionists from Cincinnati had visited the negroes in the fields," &c. "Appears" from what? What is the evi-

dence brought to sustain so serious an accusation? None at all—not one word of proof is offered. No matter—the article will do just as well—it will be copied extensively no doubt, as proof positive that Abolitionists have been carrying their wicked machinations to such a length, as to incur the guilt of tramping upon the laws of a slave-holding state; and it will obtain credence too. For the capacity of belief among our enemies seems beyond all measurement. We respectfully ask the Warsaw Patriot to publish the names of the Abolitionists from Cincinnati, who are said to have been meddling with the slaves, and to furnish the evidence on which the accusation is based.

WE venture to predict that this baseless rumor will be copied most greedily by those very papers, that withhold all information from their readers concerning the West India Emancipation, lest they should lead their readers into error.

### MEDINA CONSTITUTIONALIST.

Our respected friend of the Medina Constitutional, alluding to the editor of this paper, says,—

"But he has often been too indiscriminate. He has said, 'the whigs,' 'the whigs,' when he ought to have distinguished between the whole party of Ohio, and certain editors of that party. Our feelings have often been wounded by his indiscriminate denunciations. But, for the sake of the good we bear the evil.' We have thought them unwise and unjust, because, when he says 'the whigs,' many people understand every whig. We have attributed this indiscriminate allusion to affect which is apt to possess men who live in Queen cities. To them, their city characterizes the world. We believe there is not a whig paper on the Reserve, except those in Cleveland and Ohio City, and the one aforementioned, but what should be excepted from the Doctor's rebuke."

It is possible we may have erred in the respect noticed; but we are quite sure we have not done so, because we think Cincinnati, the "whole world." The claim set up for the whig papers on the Reserve, is readily admitted; we rejoice to believe that they are not hostile to the cause of human rights. Still, in the case of many whig papers, south of the Reserve, in the manner in which they have treated abolitionists, in the conduct of the last Whig Convention at Columbus, and many other circumstances, occurring out of Cincinnati, we think we have found a full warrant for our frequent rebukes of the Whig party. If, however, we have any time used language which would imply that there were not many honorable exceptions, among both Whigs and Democrats, to the charges brought against them, we have failed to express our real sentiments. One thing is certain if we can judge correctly of our own motives—as an abolition editor, we never have said one word against any political party, unless under the full impression that it was demanded by some act on their part, prejudicial to the cause of human liberty.

### QUESTIONING CANDIDATES IN NEW YORK.

The following questions were lately propounded to candidates for the offices of Governor and Lieutenant Governor, in New York, by Judge Jay and Gerrit Smith, the committee appointed for that purpose by the New York State Anti-Slavery Society, at its last anniversary.

1st. Are you in favor of a law granting to persons in this State, claimed as fugitive slaves, a trial by jury?

2nd. Are you in favor of abolishing all distinctions in the Constitutional rights of the citizens of this State founded solely on complexion?

3d. Are you in favor of a repeal of the law, which now authorizes the importation of slaves into this State, and their detention here as such, for the term of nine months?

The second question has special reference to the clause of their constitution, excluding colored persons from the right of suffrage, unless in possession of a freehold of \$250. The law mentioned in the third question constitutes the 6th section in the 20th chapter of the first part of the R. statutes, and is as follows.

"Any person not being an inhabitant of this state, who shall be travelling to or from, or passing through this state, may bring with him any person lawfully held by him in slavery, and may take such person with him from this state; but if the person so held in slavery, shall reside or continue in this state more than nine months, and if such residence be continued beyond that time, such person shall be free."

The answers of Governor Marcy and W. H. Seward were entirely unfavorable. The former was far from wishing to place colored persons upon an equality as to voting, with white citizens; and the repeal of the law permitting the holding of slaves in the state for nine months, he apprehended, would have "an injurious effect, upon its intercourse with the South," and particularly upon the "business connection" of slave holders with New York city. Conclusive reasons these, for violating equity and insulting the spirit of liberty. Sentiments so utterly sordid, are enough to cover with perpetual infamy the man who avows them. Mr. Seward had a little more decency, though occupying the same ground in relation to the questions propounded. He thought it would be an act of inhospitality, not to allow slave holders to hold their human property for a few months in a free state. "To command labor without pay had become so necessary to them, 'by custom or education or habit,' that it would be neither wise, expedient nor humane, to allow them no more rights than the honest freemen of New York.—The ne plus ultra of politeness this!

The answer of Mr. Bradish, candidate for the office of Lieutenant Governor, was unexceptionable. Without degrading himself by the slightest reference to mercenary considerations, he examined the subjects on which his opinions were asked, in the light of fundamental principles, and gave to every question, an answer in the affirmative. We subjoin the concluding paragraphs of his noble letter.

"It must be a mistaken courtesy, and a misplaced liberality, that permits so great a violation of the spirit of our own laws, and authorizes so great a departure from the settled and declared policy of the state. Towards a sister State I would exercise every act of liberality and courtesy, that did not involve a sacrifice of principle, or of some important public interest. Above all, I would reserve to all, and beyond a party to the Constitution. But I would not extend them. If something be due to others, much is also due to ourselves, to our own principles, and our own institutions. So utterly an I opposed to slavery in all its forms, so great an evil, both moral and political, do I consider its existence in our country, that I would not, beyond the clear requirements of the federal constitution, either directly or indirectly, nearly or remotely, lend to the sanction of our state legislation. Nor can I view the existence of this great moral and political evil, as sometimes pretended, as the exclusive affair of the states where it exists. It touches too vitally the national interests and national character, not to be a subject of deep and legitimate interest to every citizen who loves his country and its honor. But while I would leave to the states where this evil exists the exclusive duty, as it is their exclusive right, to act in this matter, I would reserve to all, and beyond a party to the Constitution, the right of its free discussion. And although in the consummation most devoutly to be wished, 'I rely under a controlling Providence, mainly upon the ultimate just ways, generous impulses, and high moral sentiment of the slaveholder himself, yet to induce him to a just action, I would not cease to address to him, as brother to



...that the abolition of slavery is a moral imperative, and that the only way to achieve it is through the cooperation of all free people. The Ohio Star is now conducted by a single editor, the professional abolitionist whom we advised a few weeks since to change his profession, or seek better company. "The scorpions loath him that he reproth him." Our reproth has elicited the subjoined reply.

"The whole basis of his charge against us, it will be seen, is that we flooded the state with extras, concerning the Mahan case. The reader of our comments in another column on an article from the Cincinnati Republican, will learn why we issued the extras and will learn too, that so far from flooding the state with them we printed only 125 in all, not more than a half dozen of which we believed were sent to individuals."

"The Philanthropist. "We are sorry to say, what we feel impelled by a sense of duty to say, that we have little confidence in the editor of the Philanthropist. While professing neutrality in politics, we believe he is secretly conniving with, and aiding the Van Buren party, and thousands are deceived by his false professions of neutrality. It is not for us to judge of justice—we think not however. Let us look at the matter as it is. It was not our business to estimate the influence of his remarks upon Gov. Vance, might have been the factor to withhold his name from our readers, and his regular communication with the public."

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"COMPLIMENTARY."—The editor of the Ohio Political Journal and Register, has published one complimentary notice of our humble self from the *Ravenna Star*; we commend to his select taste another from the same source, republished in our today's paper. Perhaps it may be wise and dignified for the State organ of the Whig party, to keep up a continued squabbling of this kind.

"STRONG INSINUATIONS."—A Louisville paper, commenting on the Report of our Third Anniversary, after charging us with aiming at amalgamation, exclaims— "Are we a nation of which we can be proud? If so, what is it that we admire in ourselves, but the purity of our blood, and the high born stamens of our race?"

After a little, we have the following: "We have a purer, and prouder blood, than England can ever boast, though we are not positive as to its source. Then what are we to think of these traitors to our country and race, who would prostitute our nation, by adulterating and amalgamating it with one of the most degenerate races ever made tracks upon our globe? What unbridled ignominy should be associated with the deed! A race that has been enslaved, as proved by history, for thousands of years, the Christian era, is worthy to be imbrued and mingled with a race as distinctly superior as day is to night, and that neither man nor the elements could enslave! It should be a crime of a high order for an American to mingle with an African in marriage. We are losing sight of the regard of the ancients for maintaining the purity of their blood. We are becoming reckless of one of the most important safeguards to our fortune and glory."

Editors in slave-states should be cautious how they deal in vague declamations about purity of blood, amalgamation, &c. It is not courteous in them to throw out such broad reflections on the manners of slave-holders. We believe these have not hitherto regarded it as a religious duty to maintain the purity of their blood unimpaired, and it may make them feel rather uncomfortable to hear men condemned for amalgamating propensities.

"OFFICIAL."—We understand that the Texas Minister, on the occasion of exchanging the ratifications of the boundary convention lately published, delivered to the Acting Secretary of State a note, in which, after stating in friendly terms that although the note of Mr. Forsyth declining the proposition submitted by Texas for her admission into the Union, the question of annexation had been considered by the U. States Government as finally disposed of, yet, inasmuch as the impression appeared still to remain upon the public mind in both countries that the proposition was still pending, he had been desirous to inform the government to communicate to that of the U. States its formal and absolute withdrawal of that proposition. —*Globe*.

It is as easy to renew as withdraw the application. An intelligent slaveholder from Virginia, informed us the other day that he had lately seen gentlemen from Texas. Who informed him that the withdrawal of the application for admission was generally unpopular; and the opinion seemed to be, that it would be renewed whenever circumstances might warrant.

THE OBERLIN EVANGELIST is the title of a paper, recently started at Oberlin, conducted by an association of gentlemen. — The Committee of Association are, Asa Mahan, Henry Cowles, Wm. Davies, R. E. Gillett, N. C. Taylor.

"It is intended to publish occasional sermons, on practical and important subjects, of a moral and religious character, as well as to publish a series of sermons on moral government and the Atonement."

"The paper will discuss freely the subjects of Christian Education, Slavery and Abolition, Moral Reform, Missions, the Christian Sabbath, Revivals of Religion, and any other subject that may seem to be of the highest importance, if health permit, to publish a series of sermons on moral government and the Atonement."

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TRICKS OF DEMAGOGUES. The well established character of friend Goodell, the editor of the Friend of Man, cannot secure him from the vile slanders of demagogues. The Executive Committee of the New York State Society, in their address to abolitionists, intimate that their weekly paper, the Friend of Man, and its editor have been reported to be "untrue to the cause." The latter it is rumored, is league with the Van Buren party, and laboring to overthrow the Whigs—the former is sold out to the Democrats! One would think that some of our pseudo-abolitionists in Ohio, had been taking lessons from the Philanthropist in a loco-foco disguise—he is striving to promote the interests of the Van Buren party—we have lost all confidence in him, they cry. Such tricks will gull nobody.

PARTY SERVILITY. The desire to give abolitionism a party character, and to array abolitionists as a body against one or the other of the political parties, is not confined to a few men in Ohio. Certain abolitionists in New York have recently displayed a spirit akin to that which within a few weeks has brought down on the Philanthropist the denunciations of the false hearted.

The last Emancipator contains a circular put forth by the President, vice presidents, and executive committee of the Albany Anti-Slavery society, calling upon the anti-slavery electors of the state of New York, to vote for Mr. Seward. These gentlemen, who are all whigs, have not yet learned the a, b, c, of abolitionism, else they would not thus attempt to make it the tool of a party. Mr. Seward, it will be recollected, stands precisely on the same ground with Governor Marcy, in relation to Abolition: they have both disgraced themselves by their answers. Nevertheless these slaves of party take it upon them to urge on all the abolitionists of New York, both Whig and Democratic, to vote for Mr. Seward!

The remarks of the editor of the Emancipator on this wicked attempt to destroy the character of abolition for party purposes, are well calculated to take down the self-importance of these assuming partisans.

"Some of our friends will recollect that the call for the State Convention at Utica, in 1835, which wrought such consequences to our cause, was met by a vote from the abolitionists of Albany. It would seem that the idea of an "Albany Regency" must fill the air at that place. Otherwise, we can hardly account for the simplicity with which the highest abolitionists at Albany, all belonging to one party, undertake to prescribe the duty of all the abolitionists in the State, belonging to both parties. They urge not only Whig abolitionists but Democratic abolitionists, to vote for Mr. Seward in preference to Governor Marcy, not on his ground, but because the Whig party is more favorable to the cause of Equal Rights. For the consideration of those who may attach importance to this document because it comes from Albany, we must state that the Anti-Slavery Societies there are neither large nor efficient, take but few papers and contribute but little money, circulate few publications and hold but few meetings; represent none but themselves, and have no claims whatever to speak in the case beyond any other merely local society. And furthermore, that there does not appear to have been any regular action even of these societies, as such; but a few individuals, carried away by party madness, have lent themselves to this paltry manœuvre, wholly on their individual responsibility. As such, let it pass.

But this is not the worst of the case. For, in the Albany Argus of Monday, four of the persons who now appear in the Albany Argus, have published a card, declaring that the names were used wholly without authority—in other words, forged—and that they are not even members of the Anti-Slavery Society."

Compliments from the Democracy. "The Pennsylvania 'Keystone' professes to be a great advocate of the rights of the colored people, and is full of praise for the efforts of the poor, and all that; talk largely about productive industry, and the rewards of labor, and so on. It has also been particularly conspicuous for its virulent spirit against the doctrines, measures and persons of the abolitionists. The following are some of the remarks published in the 'Keystone' on the subject of the slave, and his advocates can expect from the assembly of that Democracy, in Pennsylvania, —*Enan*.

From the Keystone, Oct. 17. ABOLITIONISM. The friends and promoters of this incendiary doctrine, and its disgusting and dangerous consequences, have met with a signal and crushing defeat in the election in this city of Gov. Ritner, a known abolitionist, having, as it were by stealth, crept into the Executive chair—Pennsylvania, was made the battle ground, on which they intended to fight the democracy of the Union, and the theatre of their disorganizing operations. Although very few in number, yet, leagued with other factions and parties, equally unprincipled, they hoped to succeed. Gov. Ritner was so much their tool, as to aid them in all their measures, forward all their plans, and, for political purposes, keep aloof from their open operations, and deny that he was one of them. This base act did not succeed, as we proved by undisputed testimony, that he had been elected by the people, and that he was in alliance with them, to receive their support for re-election, which added to his other strength, gained by no less dishonorable means, would enable him to triumph over that democratic party, which he had after many favors received, so basely deserted and so ungratefully sought to destroy.

The friends of the UNION—the friends of good order—and all those opposed to the demoralizing and disgusting tenets of abolitionism, both in Pennsylvania and elsewhere, have great cause for gratitude and rejoicing, at the noble stand which the Keystone State has taken in this matter, and the victory which her unconquerable democracy has obtained. We have shown to our southern brethren that Pennsylvania can never be bought by the sacred compact made by our fathers, and never endorse the doctrine of Garrison or Thaddeus Stevens, as to its being either void or contrary to the Declaration of Independence. Abolitionism as connected with and sustained by the government, will be no more known in Pennsylvania for 20 years at least."

WESTERN PENNSYLVANIA ANTI-SLAVERY CONVENTION. We publish in another column the report of the proceedings of our State Anti-Slavery Society, held in this city last week. There were about two hundred delegates in attendance, a far less number probably than would have been had it not been for the protracted interruption of navigation on the river. We had the valuable assistance of the Rev. Orange Scott, from Massachusetts, in addition to our well-known and able friends, who were present. Throughout the several sessions, a perfect harmony prevailed, and though the discussions were spirited, they were conducted in a kind manner, and the vote upon nearly, if not quite every resolution that was passed, was unanimous. When the money question came up, it would have done good to the heart of a philanthropist to have witnessed the generous emulation of the delegates, and their comparatively small pecuniary means, we think we have done quite as well here in the money line, as our more wealthy neighbors of the east. At any rate, if we have not done it this time, we will try to do better next.

The subject of funds came up on the second day of the session, and individual and society pledges were received to a considerable amount. On the next forenoon, the subject was called up again—and many who had pledged the day before, doubled their pledges, and many new pledges were received. On the last afternoon of the session, the question was again brought up for fifteen minutes—and the same scene of animation was again exhibited, that had characterized the meeting upon the introduction of the subject the day before. About \$3000 dollars were subscribed or pledged before the close of the last day's session.

Taken as a whole, we feel very well satisfied with the meetings of last week. The anti-slavery cause in Western Pennsylvania will receive from them a new impulse, we feel not a doubt. The spirit that was exhibited by the delegates in attendance, is not one to be easily turned from its purpose. It will persevere. It will prevail.

Ben W. Johnston. Has removed his school from the Methodist P. Church to the room formerly occupied by Mr. Kimmont, on the corner of Race and Centre streets. He respectfully solicits the patronage of his friends and the public.

Hon. J. C. Wright, Dns. A. Slayback, "G. Bailey, "C. Woodward, "J. N. McDowell, "J. P. Harrison, Mr. Saml. Fudick, "W. H. H. Taylor, "I. H. Earnst, Cincinnati, November 20th, 1838. 44-4f.

THE ECLECTIC SCHOOL BOOKS. 250,000. TRUMAN & SMITH, School Book Publishers, 150 Main street, Cincinnati.—Continue the publishing of the Eclectic Series of School Books, by President McGuffey and others. No School Book enterprise in the United States has received an equal patronage in the short time the books have been before the public, about Two Hundred and Fifty Thousand copies, have been published. Their great excellence has gained for them the admiration of Educators, and they are generally adopted as standard class books in the schools of the Western and Southern States. Two highly important works—Professors Mansfield's 'Political Grammar,' and Miss Beecher's 'Moral Instructor,' have recently been added to the series. Cincinnati, November 20th, 1838. 44-3w.

THE PENNSYLVANIA CONVENTION. The Convention at Coatesville, on the 30th of October, was highly encouraging. About 400 members were immediately present, comprising an amount of moral and intellectual strength, that has rarely been assembled in any one place. The Anti-Slavery cause has been greatly benefited by the Convention, and the friends of the cause have been greatly encouraged. The Convention was held at Coatesville, on the 30th of October, and was highly encouraging. About 400 members were immediately present, comprising an amount of moral and intellectual strength, that has rarely been assembled in any one place. The Anti-Slavery cause has been greatly benefited by the Convention, and the friends of the cause have been greatly encouraged.

THE AM. ANTI-SLAVERY CONVENTION, For 1839. For sale at the Ohio Anti-Slavery Depository, North-west corner of Main and Sixth streets. Price, \$4.00 per hundred, 50 cents a dozen, 6 cents single. ALSO:—The Proceedings of the Indiana Anti-Slavery Convention, held at Milton, Sept. 13th, 14th and 15th, 1839. For sale at the Cincinnati Book Depository.

WATASIA. The following is from a highly respectable young lady, residing in Cincinnati, with whom many of our citizens are acquainted: "CINCINNATI, Oct. 16, 1838. To Dr. PECK—Sir I esteem it a duty and privilege to recommend the 'Watasia' to all who are afflicted with cough, having myself had many reasons for believing, by its use, been rescued from an early grave. Last spring, while engaged as a school teacher in the country, I was attacked with a severe cough. I took advice and prescriptions from physicians, but without relief. After a lapse of several weeks, I returned to the city, and again sought counsel of physicians. My case was pronounced hopeless, and I was permitted by my attending physician, to take the 'Watasia,' saying 'it may render your condition more comfortable while life lasts.' Prostration of strength, copious night sweats, and a daily increasing fever, forced me to seek counsel of physicians. I had taken but one bottle of your medicine ere my symptoms became more favorable. Other medicines had served only to tighten my cough—this enabled me to breathe more easily, and to expectorate freely. Six months have elapsed since I felt the first promise of disease. My cough gradually declined, strength returned, and a full measure of health is now the richest cup of my blessings. ABBY S. EUSTIS.

NOTICES. TO FRIEND KNAPP, of BOSTON.—We have sent a box containing 200 copies of *Olcott's Lectures*, marked—"Isaac Knapp, Boston, Mass." The Lectures are sold by wholesale, at \$37.50 per hundred. The Emancipator which you proposed to send, with the books, &c. which you possess, marked, has not been received—will you send another—as we wish them sent before the river closes. The Books, &c. to friend Holmes, of New Lisbon, have also been sent by the steamer Oswego to Wellsville, marked as directed in his letter. Also, the box to friend Rhinehart, of Circleville. To all these send Bills of Lading. Also, a package of Books, &c. to friend George, of Moore's Salt Works, has been sent as directed, by the steamer Victor to Steubenville. PUBLISHING AGENT. RECEIPTS. From November 3rd. to 16th. FRIENDS AND DONATIONS. For American A. S. Society by Miss Martindale, Columbus, \$2.00; by John H. Baird, Donor \$1.25; A. F. Hanna, on pledge \$5.00; John H. Baird, Donor 1.75; Ravenscroft Anti-Slavery Soc. Quait. subscription 6 12 1-2. Wm. DONALDSON, Treasurer.

FOR PHILANTHROPIST. Saml. Paul, P. M. 50 cts; S. P. Johnson \$2.50; Harvey R. Gaylord 5.00; by Miss Curtauld for Mr. Wright 2.50; John Durr 2.50; James Moore 2.50; J. O. Buchanan 1.00; Jas. M. Jackson 2.50; Samuel Latta 50 cts; Jas. B. Johnson 2.00; Allen Dubois 2.50; Jas. Thomas 2.50; Clark Nicholson 2.50; Abraham Allen 50 cts. which pays No. 198; Wm. Richardson 2.50 which pays, John Robinson 2.50; Thos. McGonagle 2.50; Jas. Galaspey 2.50; John H. Baird 2.50; Monckea Moore 2.50; G. Keene 2.50; T. Carnahan 2.50; R. Loomis 2.50; Joel Dorman 2.50; J. S. Deland 75 cts. Wm. Turner 2.50; J. B. Clonahan 2.50; Alex. W. Cavin 2.50. JAMES BOYLE, Publishing Agent. Red Oak, Nov. 24, 1838.

Do. BAILEY.—Being obliged to defer the commencement of our Fall term one week after the time stated in the Philanthropist, it is thought best to send the following for insertion in your next paper. H. H. BARKER. RED-OAK SEMINARY. The Fall term of Red Oak Seminary will open on the second Monday in November, under the care of Misses BARKER & BRANCH, who, having labored to acquire themselves with most improved systems of education in the East, and from their former successful teaching, induce the hope of giving perfect satisfaction to all who shall favor them with their patronage. It is their design to unite moral and religious instruction with intellectual, with a careful attention to the cultivation of manners and polite accomplishments.

The design of the Trustees in the establishment of this Seminary is the improvement of the present system of education and the elevation of the rising generation and its advantages are to be extended to all, without distinction of color. It is hoped that all who feel an interest in the cause of education, and especially those who reside in the West, the benighted sons and daughters of Africa, will use their influence for the support of this Seminary. Board can be had in respectable families, for one dollar per week. No pupil will be admitted for less than half a term, and no deduction made for absence except in cases of sickness. The tuition will vary according to the branches studied, including the following: Writing, Cobbin's Arithmetic, Olney's Geography, Grammar, History of the United States, and Composition, for a term of five months, \$4.00. Grimsbach's England, Adam's New Arithmetic, Greece and Rome, Watts on the Mind, Natural Philosophy, Pollock's Course of Time, \$6.00. Worcester's Elements of History, Day's Algebra, Playfair's Euclid, Cowper's Poems, Whately's Logic and Rhetoric, Chemistry, \$9.00. Drawing, Painting, and Music will be taught in the spring. References, John Shepherd, Gordon Hopkins, Isaac Sutherland.

(C) The Cincinnati Journal is requested to copy this notice, and all other papers friendly to our cause.—*En. Phil.*

BEN W. JOHNSTON. Has removed his school from the Methodist P. Church to the room formerly occupied by Mr. Kimmont, on the corner of Race and Centre streets. He respectfully solicits the patronage of his friends and the public.

Hon. J. C. Wright, Dns. A. Slayback, "G. Bailey, "C. Woodward, "J. N. McDowell, "J. P. Harrison, Mr. Saml. Fudick, "W. H. H. Taylor, "I. H. Earnst, Cincinnati, November 20th, 1838. 44-4f.

THE ECLECTIC SCHOOL BOOKS. 250,000. TRUMAN & SMITH, School Book Publishers, 150 Main street, Cincinnati.—Continue the publishing of the Eclectic Series of School Books, by President McGuffey and others. No School Book enterprise in the United States has received an equal patronage in the short time the books have been before the public, about Two Hundred and Fifty Thousand copies, have been published. Their great excellence has gained for them the admiration of Educators, and they are generally adopted as standard class books in the schools of the Western and Southern States. Two highly important works—Professors Mansfield's 'Political Grammar,' and Miss Beecher's 'Moral Instructor,' have recently been added to the series. Cincinnati, November 20th, 1838. 44-3w.

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J. & G. LAMB. HADDER, HARRIS & TRAVIS Manufacturers. No. 214 Main st., East side, between 5th and 6th. We, the subscribers, most respectfully acknowledge the liberal patronage that we have hitherto received from our friends and the public, in the above business, for which we gratefully return our thanks. And, as our object is to continue to sell our goods, neatness, strength, and durability, with cheapness, we feel confident that, by unremitting attention to business, we shall be able to produce such articles as will not fail to secure further patronage. We therefore beg leave to inform them, that we have now and shall continue to have constantly on hand, a general assortment of *Hatters, Saddles, Bridles, Harness, Saddle-bags, Trunks, &c.* with every variety of *Waggon, Cart and Plowing Gear*; which are made from the best materials by competent workmen, at our own Manufacture. Also, imported *English Bridles, Whips, Stirrups and Spurs*, with a general assortment of *Hats, and other articles too tedious to mention.* All Orders shall be minutely attended to, and executed with the greatest possible dispatch. —*TERMS CASH.* J. & G. LAMB. Cincinnati, November 20th, 1838. 44-4f.

N. B.—A boy between the age of 14 and 16 wanted immediately as an Apprentice. J. & G. L.

THE AM. ANTI-SLAVERY CONVENTION, For 1839. For sale at the Ohio Anti-Slavery Depository, North-west corner of Main and Sixth streets. Price, \$4.00 per hundred, 50 cents a dozen, 6 cents single. ALSO:—The Proceedings of the Indiana Anti-Slavery Convention, held at Milton, Sept. 13th, 14th and 15th, 1839. For sale at the Cincinnati Book Depository.

WATASIA. The following is from a highly respectable young lady, residing in Cincinnati, with whom many of our citizens are acquainted: "CINCINNATI, Oct. 16, 1838. To Dr. PECK—Sir I esteem it a duty and privilege to recommend the 'Watasia' to all who are afflicted with cough, having myself had many reasons for believing, by its use, been rescued from an early grave. Last spring, while engaged as a school teacher in the country, I was attacked with a severe cough. I took advice and prescriptions from physicians, but without relief. After a lapse of several weeks, I returned to the city, and again sought counsel of physicians. My case was pronounced hopeless, and I was permitted by my attending physician, to take the 'Watasia,' saying 'it may render your condition more comfortable while life lasts.' Prostration of strength, copious night sweats, and a daily increasing fever, forced me to seek counsel of physicians. I had taken but one bottle of your medicine ere my symptoms became more favorable. Other medicines had served only to tighten my cough—this enabled me to breathe more easily, and to expectorate freely. Six months have elapsed since I felt the first promise of disease. My cough gradually declined, strength returned, and a full measure of health is now the richest cup of my blessings. ABBY S. EUSTIS.

PROSPECTUS OF THE PHILANTHROPIST. THE PHILANTHROPIST is an Anti-Slavery paper, published weekly at Cincinnati by the Executive Committee of the Ohio Anti-Slavery Society, and edited by Gamaliel Bailey, Jr. Its great object is, the advocacy of the cause of Human Rights, and the overthrow of the system and spirit of Slavery, in this country; but a portion of its columns is devoted to miscellaneous matter and to the publication of the news of the day. A price current, carefully corrected, is also furnished weekly. The desire of the editor is, not only to keep his readers fully advised of every important fact and event connected with the Anti-Slavery enterprise, and to exhibit to their view, frankly and fearlessly, the principles on which it rests, the measures it adopts, and its bearings on all the great interests of human society, but also to prepare such a miscellany and summary of general intelligence, as shall make the Philanthropist a useful Family paper. The Philanthropist is now in the third year of its existence. It has passed through many



